



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Hameem ⁵¹²⁷ .	حَمِيمٌ
2. By ⁵¹²⁸ The Book ^x the manifester ^x .	وَالْكِتَابِ الْمُبِينِ
3. Verily We, We made it ^x Qur'an Arabic <i>la'alla</i> (<i>craving currently unavailable deed that / perhaps</i>) you ^b cerebrate you ^z .	إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ
4. And verily it ^x (is) in the Book's ^x Mother <i>lady</i> ⁵¹²⁹ (<i>directly and possessively from</i>) Us (<i>is</i>) surely <i>Aa'leyo</i> (<i>High beyond description</i>), <i>Hakeemon</i> ⁵¹³⁰ (<i>infinite hekma</i>) ⁵¹³¹ Possessor).	وَأَنَّهُ فِي أَمْرِ الْكِتَابِ لَدَيْنَا لَعَلٌ حَكِيمٌ
5. Do then [We] strike a'n (off) you ^b the <i>thekra</i> (<i>Qur'an/messenger-reminder</i>) (<i>in</i>) condonation ⁵¹³² ; that you ^c were a people, exceders.	أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ
6. And how-many ⁵¹³³ We sent of a prophet ^x in the firsts.	وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ
7. And not <i>ya'ateyhom</i> ^x (<i>approaches/ comes-to them</i>) ^x of a prophet ^x except they ^z were by him <i>yastab'zeona</i> (<i>they^z affirmably jesting</i>).	وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ
8. So We perished a harder than them seizing; and proceeded the firsts' example ^x /parable ^x .	فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَنْ يَمْثِلُ الْأَوَّلِينَ
9. And <i>la'en</i> (<i>indeed if</i>) you ^g asked them: Who ^a created the Heavens ^w and the Earth ^w ; surely assuredly (<i>would</i>) say they ^z : created them ^w The Mighty The Omniscient.	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
10. Whomade for you ^b the Earth ^w <i>mehadan</i> (<i>bedding/ cradle- / fixed-expanse</i>) and [He] made for you ^b in it ^w paths, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b <i>tabtadona</i> (<i>you^z find and accept the aright-guidance</i>).	الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ
11. And Who <i>naẓẓala</i> (<i>iteratively descended</i>) [He] from the sky ^w water ^x by a <i>qada'ren</i> (<i>standard/ measurement</i>); so We resurrected by it ^x <i>baldatan</i> ^w (<i>region/ country/ city</i>) ^w dead ^w ; like <i>tha'leka</i> (<i>he-that-afar-it/that</i>) <i>tokhbrajona</i> (<i>you^x be emerged/ resurrected</i>).	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ تُخْرَجُونَ

⁵¹²⁷ See the *Lexicon* attached to this Translation for a commentary.

⁵¹²⁸ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

⁵¹²⁹ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See اللسان!

⁵¹³⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵¹³¹ See the *Lexicon* attached to this Translation for “hekma!”

⁵¹³² The expression “أَعْرَضَ عَنْهُ” = “ضَرَبَ عَنْهُ صَفْحًا,” translating this into: “[he] struck off him (in) condonation,” = “pardoned him for his wrongdoing!” The word صَفْحًا is حال = denotative of state, or infinitive noun!, so (in) is prefixed to denote that!

⁵¹³³ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

12. And Who [He] created the pairs⁵¹³⁴, all (of) it^w; and [He] made for you^b of the *folke^x* (*ship/ships*)^x and the *an'aame^w* (*cattle/sheep/goats/camels*)^w what you^z ride.

13. To embark/set⁵¹³⁵ you^z on its^{x5136} backs^x afterwards you^z remember yourⁿ Lord's boon^{w5137} if you^z embarked/set on it^{x5138} and you^z say: *subhana⁵¹³⁹* (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who subjugated for us this^x while we were not for it^x subduers/associates⁵¹⁴⁰.

14. And verily we(are) to our Lords surely transposing⁵¹⁴¹.

15. And they^z made for Him of His *eba'de* (*worshippers/submitters/laves*) a part; verily the mankind (*is*) surely *kafooron* (*iterative ingrate*)⁵¹⁴² manifest.

16. Or *ittakhatha⁵¹⁴³* (*took and made [He]*) of what [He] creates daughters; and *assfa⁵¹⁴⁴* (*preferentially appropriated*) you^b [He] by the sons.

17. And if *bushshera⁵¹⁴⁵* (*[he] had been told pleasant tidings*) an *ahado⁵¹⁴⁶* (*a lone/any-one*) (of) them by what [he] struck for *Ar-Rahman* a parable/example remained his face blackened⁵¹⁴⁷ while he (*is being*) *ka'dheemon⁵¹⁴⁸* (*unrelentingly suppressor of his grief*).

18. Is whom^p (*is*) (*being*) reared [he] in the ornament^w while he (*is*) in the dispute other than a manifest.

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلُكِ الْآتَعَمِرَ مَا تَرْكَبُونَ ﴿١٢﴾

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

أَمْ اِتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَ كُفُومًا بِالْبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

أَوْ مَن يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

⁵¹³⁴ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج” which could also mean: (2) similar, i.e. the look-likes!, (3) hues! See اللسان!

⁵¹³⁵ The word “استوى” = “إعلا فوق الدابة وفوق البيت” See اللسان! So embark is to board a vessel or go aboard!

⁵¹³⁶ The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun! See القرطبي! Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on! Additionally, “الأزواج” and the “الفلك” and the male of the “الانعام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

⁵¹³⁷ See the Lexicon attached to this Translation for “ne’amah” (“boon”)!

⁵¹³⁸ See footnote 5093 above regarding it^x.

⁵¹³⁹ The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

⁵¹⁴⁰ The word “مقرنين” has many meanings, among them: “مطيقين”= “we are capable of having it within/under our power.” The word “مقرنين” could mean: “companions or associates.” See التاج.

⁵¹⁴¹ The word “منقلبون”= “we (are) transposing,” means we are betaking our selves returning!

⁵¹⁴² The word “كفور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous ingrate!

⁵¹⁴³ The word “اتخذ” from “الإتخاذ” which is “إفعلال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

⁵¹⁴⁴ The word “أصفي” in “أصفاكم” means: [He] preferentially appropriated, i.e. favorably individualized!

⁵¹⁴⁵ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron= يبشّر/مبشّر/أبشّر!

⁵¹⁴⁶ See the Lexicon attached to this Translation regarding “أحد”!

⁵¹⁴⁷ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress!

⁵¹⁴⁸ The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “عظيم” not “إكظيم”

19. And they^z made the angels, who^r they (are) *eba'de* (worshippers of/submitters of/slaves of) *Ar-Rhama'ne* females; have they^z witnessed their creation; shall (be) written their testimony and (to be) questioned they^z.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنِ شَاءَ أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ۝١٩

20. And they^z said: had willed *Ar-Rahma'no* not we worshipped them; not for them by *tha'leka* (be-that-afar-it/that) of a knowledge; *en* (not) they except conjecturing they^z.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا تَخْرُصُونَ ۝٢٠

21. Or *ataynahom* (We accorded them) a book^x of before it^x; so they (are) by it^x *mustamsekona*⁵¹⁴⁹ (they^z assiduously-holding-on).

أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ۝٢١

22. Rather they^z said: verily we found our fathers on an *ummaten*^w (way/religion/faith)^w and verily we (are) on their footsteps *muhtadoona*⁵¹⁵⁰ (we are: followers/who found and accepted the aright-guidance).

بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُهْتَدُونَ ۝٢٢

23. And like *tha'leka* (be-that-afar-it/that) not sent We of before you^g in a village^w of *na'theeren* (iterative warner)^x except said its^w *mutrafoo* (they^z who are luxuriated): verily we found our fathers on an *ummaten*^w (way/religion/faith)^w and verily we, on their footsteps (are) emulators.

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُّقْتَدُونَ ۝٢٣

24. Said [be]: even while *albeit*⁵¹⁵¹ I came (to) you^b by *abda* (of better/more aright-guidance) than what you^c found on it^x yourⁿ fathers; they^z said: verily we, by what (had been) sent you^c by it^x (are) disbelievers.

۞ قُلْ أُولَٰئِكَ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝٢٤

25. So We avenged from them; so let-look [yous] how [was] the deniers' consequence^w.

فَاتَّقِمْنَا مِنْهُمُ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝٢٥

26. And *edh* (when/while) said *Ebrabeemo* (Abraham) for his father and his people: verily I am *bara'on*⁵¹⁵² (absolutely disclaimant/absolver of myself) of what you^z worship.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۝٢٦

27. Except Whom *fattaraney* ([He] had innately-perfectly-originated me) so verily He, [He] will aright-guide [me]⁵¹⁵³.

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝٢٧

28. And [be] made it^w a word^w ever-lasting^w in his descendents⁵¹⁵⁴, *la'allā* (craving currently unavailable deed that, perhaps) they return they^z.

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ۝٢٨

⁵¹⁴⁹ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

⁵¹⁵⁰ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen!”

⁵¹⁵¹ The construct “أولو” is made up of three distinct components: (1) “أ، الإستقهام الإستكاري” = *disapprobatory interrogative*, (2) “و، الحالية” adverbial= “while,” and (3) “لو” = *conditional particle*=“albeit!” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*! For (3) “albeit” seems to me very appropriately self-explanatory!

⁵¹⁵² The word “براء” is stronger than “بريء” as “براء” is an *infinitive noun*! See التاج To infinitive “براء” absolutely is prefixed to it!

⁵¹⁵³ The letter “ن” in “سيهدين,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “سيهدين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

⁵¹⁵⁴ That is his sons, grand sons, his progeny!

29. Rather *matta'ato* (I let relish the transitory worldly delights) those and their fathers until came (to) them the right and a messenger^x manifesters.
30. And *lamma* (when/whence) came (to) them the right^x they^z said: this (is) a magic and verily we (are) by it^x disbelievers.
31. And they^z said: *lawla* (why have not) *nuzzala* (iteratively had been descended) this Qur'an^x on a man, from the twain villages⁵¹⁵⁵, great.
32. Do they divide your^t Lord's mercy^w; We divided among them their living^w in the life^w (of) the world^w; and We raised some (of) them above some ranks,^w to *yattakbetha*⁵¹⁵⁶ (take and make) some (of) them some subjugable; and your^t Lord's mercy^w (is) *khayron* (choicer/superior/worthier) than what they^z gather.
33. And had that be the mankind an *ummatan*^w (one faith community/a nation)^w one-she^y surely We (would have) made for whomever [he] disbelieves by *Ar-Rahma'ne* for their houses ceilings^x of silver^w and *ma'a'reja* (curvilinearly stairways)^x on it^w ascend they^z.
34. And for their houses doors^x and couches^x on it^w recline they^z.
35. And *zukhrofan* (gilded-adornment); and *en*⁵¹⁵⁷ (not) all *tha'leka* (be-that-afar-it/that) *lamma* (but)⁵¹⁵⁸ a *mata'ao*⁵¹⁵⁹ (resource for a transitory worldly delight) (of) the life^w (of) the world^w; and the Hereafter^w *enda* (by by Rule of) your^t Lord (is) for the *muttaqeen*^x (reverential guarders against Allah's displeasure)^x.
36. And whoever [he] purblinds a'n (regarding) *thekre* (Qur'an/mention of) *Ar-Rahma'ne* We destine for him a Satan, so [he] (is) for him a *qareenon*^x (mate/associate)^x.
37. And verily they surely assuredly repel them a'n (off) the path while they^z reckon that they (are) *muhtadoona*⁵¹⁶⁰ (they who found and accepted the aright-guidance).
38. Untiledha (when/whereas) [he] came (to) Us said [he]: *yalayta* (O, for a longing that) between me and [between] you^g a distance⁵¹⁶¹ (spanning) the *mashreqaine* (twain sunrise's loci) so wretched (is) the *qareenon*^x (mate/associate)^x.

بَلْ مَتَّعْتُ هَؤُلَاءِ وَاَبَاءَهُمْ حَتَّى
جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿٢٩﴾
وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا
سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾
وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ
عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾
أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ لَنَحْزَنَ
قَسَمًا بَيْنَهُمْ مَعِيشَتُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا
سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿٣٢﴾
وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً
لَّجَعَلْنَا لِمَن يَكْفُر بِالرَّحْمَنِ
لِيُؤْتِيَهُمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ
عَلَيَّهَا يَظْهَرُونَ ﴿٣٣﴾
وَلِيُؤْتِيَهُمُ أَبْوَابًا وَسُرُرًا عَلَيْهَا
يَتَّكُونَ ﴿٣٤﴾
وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا
مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ
رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾
وَمَن يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضٌ
لَّهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾
وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾
حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي
وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ
الْقَرِينُ ﴿٣٨﴾

⁵¹⁵⁵ That is either Mecca or Ta'if!

⁵¹⁵⁶ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁵¹⁵⁷ The article "ان" is an article of negation = "not," see إعراب القرآن، لمحمود صافي!

⁵¹⁵⁸ The word "لَمَّا" is an article of restriction or circumscription, meaning but or but solely, see إعراب القرآن، لمحمود صافي! That is it means a particle of exception, i.e.: "but!" See مغني اللبيب and القرطبي

⁵¹⁵⁹ The word "مَتَّاعٌ" = "mata'ao" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

⁵¹⁶⁰ See the Lexicon attached to this Translation regarding مهتدون!

⁵¹⁶¹ That is twice the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice!

39. And never benefit you ^b today <i>edh</i> (<i>when/since</i>) you ^c wronged ⁵¹⁶² ; that you ^b (<i>are</i>) in the torment partnering.	وَلَنْ يَنْفَعَكُمْ أَلْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾
40. Do then you ^b (<i>make</i>) hear the <i>somma</i> (<i>deaf people</i>) ⁵¹⁶³ ; or [<i>you</i> ^s] aright-guide the <i>omya</i> (<i>blind people</i>) and whomever [<i>he</i>] [<i>was</i>] in a misguidance manifest.	أَفَأَنْتُمْ تَسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾
41. So either [<i>We</i>] assuredly go ⁵¹⁶⁴ (<i>away</i>) by you ^g then verily We (<i>are</i>) from them avengers.	فَأِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنتَقِمُونَ ﴿٤١﴾
42. Or [<i>We</i>] assuredly show you ^g which ^x We promised them, then verily We (<i>are</i>) over them <i>Mug'tadderona</i> (<i>Overcomeers/Prevailers</i>)).	أَوْ تُرِينَاكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٢﴾
43. So <i>istamsek</i> ⁵¹⁶⁵ (<i>let-assiduously-hold-on</i> [<i>you</i> ^s]) by (<i>that</i>) which ^x (<i>had been</i>) revealed ⁵¹⁶⁶ to you ^g ; verily you ^g (<i>are</i>) on <i>Sseratten</i> (<i>single and specific Path</i>) straight.	فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾
44. And verily it ^x (<i>is</i>) surely a <i>thekron</i> ^x (<i>repute/message/ Qur'an</i>) ^x for you ^g and for your ⁿ people; and will (<i>be</i>) questioned you ^z ⁵¹⁶⁷ .	وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾
45. And let-ask [<i>you</i> ^s] whom ^p W sent [<i>of</i>] before you ^g of Our messengers; have We made of lesser than-/without <i>Ar-Rahma'ne aa'lebatan</i> ^w (<i>deities</i>) ^w (<i>to be</i>) worshipped they ^z .	وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent <i>Mosa</i> (<i>Moses</i>) by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) to Pharaoh and his chiefs; then said [<i>he</i>]: verily, I am the worlds-Lord's messenger.	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. Then <i>lamma</i> (<i>when/whence</i>) [<i>he</i>] came (<i>to</i>) them by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>), <i>edha</i> (<i>suddenly/whereas</i>) they (<i>were</i>) of it ^w laughing ⁵¹⁶⁸ (<i>scornfully</i>).	فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And not We show them of an <i>Aya'ten</i> ^w (<i>miracle/sign/proof</i>) except it ^w (<i>is</i>) bigger than its ^w sister; and We took them by the torment, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they return they ^z .	وَمَا تُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

⁵¹⁶² See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger!”

⁵¹⁶³ The words “صم، عمي” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! So, the transliteration!

⁵¹⁶⁴ That is We take you away from: (1) city of Mecca, or (2) this life of the world!

⁵¹⁶⁵ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

⁵¹⁶⁶ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

⁵¹⁶⁷ That is about it and your stand regarding it!

⁵¹⁶⁸ It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself! Thus (1) standing by itself “ضحك” = “فتح فاه و” (2) whereas “ضحك منه” = “يسخر منه” (3) “ضحك عليه” (4) “هزئ به” (5) “ضحك السحاب و” (6) “أبرق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نباتها” = “الزهر و العشب و ضحكت الارض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” “laughing” scornfully!

49. And they ^z said: O, you ^g the magician ⁵¹⁶⁹ , let-invoke [you ^s] for us your ^t Lord by what [He] covenanted <i>enda</i> (with/by) you ^g ; verily we surely (are) <i>muhtadoona</i> ⁵¹⁷⁰ (we who found and accepted the aright-guidance).	وَقَالُوا يَتَّيِّهُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٥١﴾
50. Then <i>lamma</i> (when/whence) We doffed a'n(off) them the torment, <i>edha</i> (suddenly/whereas) they (were) infracting.	فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٢﴾
51. And called Pharaoh in his people, said [he]: O, my people is not for me <i>Misra's</i> (Egypt's) proprietorship; and this-she ^{ym} the rivers ^x run ^w from under me; do then not discern/sight you ^z .	وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوْمُ آلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥٣﴾
52. Or am I <i>khayron</i> (choicer/superior/worthier) than this ^x who ^x he (is) <i>maheenon</i> ⁵¹⁷¹ (he who is feeble/miniscule/and despicable) and almost not [he] manifests ⁵¹⁷² .	أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٤﴾
53. So <i>lawla</i> (why have not been) cast on him bracelets ^w of gold or came with him the angels <i>muqta'reneena</i> (made associatively/chummily/mates).	فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٥﴾
54. So <i>estakbaffaa</i> ⁵¹⁷³ ([he] prompted bluffly to go along in astray) his people; so they ^z obeyed him; verily they were people <i>fa'sequeena</i> (rebels vis-à-vis Allah's command).	فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٥٦﴾
55. So <i>lamma</i> (when/whence) they ^z ired ⁵¹⁷⁴ Us We revenged from them; so We drowned them wholes.	فَلَمَّا ءَاسَفُونَا اُنْتَقِمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٧﴾
56. Then We made them antecedents and an example-/parable for the lasts.	فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٨﴾
57. And <i>lamma</i> (when/whence) (had been) struck Mariama's (Mary's) son a parable ^x /example ^x <i>edha</i> (suddenly/-whereas) your ^t people from him they ^z repel.	وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٩﴾
58. And they ^z said: are our <i>aa'leha'to</i> ^w (deities) ^w <i>khayron</i> (choicer/superior/worthier) or he; not they ^z struck it ^x for you ^g except contentiously; rather they (are) people <i>kha'ssemona</i> (iteratively disputers/litigators).	وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٦٠﴾

⁵¹⁶⁹ According to their understanding "the magician" is as good as "scholar" or "scientist," so it is a word of *honor and glory*, hence they were "glorifying" him by such a call to *help them*! See *الفرطبي* and *اللسان*!

⁵¹⁷⁰ See the *Lexicon* attached to this Translation regarding "muhtadoon" = *مهتدون*!

⁵¹⁷¹ The word "maheen" is *singular, masculine, objective, noun* meaning: *he who is feeble, miniscule, and despicable*!

⁵¹⁷² Perhaps this is in reference to the lisp in Moses' tongue!

⁵¹⁷³ The word "استخف" has *several* meanings, such as, applicable here, and Allah knows best, is "حملة استغفالا بأاتباع" i.e. prompted him bluffly to go along in astray! So "استخف" here means: "he prompted bluffly to go along in astray!" See *اللسان* and *الهادي*!

⁵¹⁷⁴ The word "آسفونا" = caused our *ire* or "ired Us!" See *كتاب العين* لـ *الفرهيدي* and *كتاب الحلبي* لـ *احمد*!

59. En (not) he except an <i>abdon</i> ⁵¹⁷⁵ (a slave), an' <i>ama</i> ⁵¹⁷⁶ (We had graced bounteously and ennoblingly the most desirable and delighting boons) on him; and We made him a parable/example for Israel's sons.	إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾
60. And if ⁵¹⁷⁷ [We] will surely We (could have) made of you ^b angels in the Earth ^w succeeding.	وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ تَخْلُفُونَ ﴿٦٠﴾
61. And verily he/it ⁵¹⁷⁸ (<i>is</i>) surely a knowledge for The Hour ^w ; so let not [you ^s] assuredly dubitate by it ^w ; and <i>ettabe'aon'e</i> (let-you ^z closely-follow [me] ⁵¹⁷⁹); this (<i>is</i>) a <i>Sseratton</i> (road/way) straight.	وَأَنَّهُ لَعَلَّمَ لِّلْسَاعَةِ فَلَا تَمْتَرُ بِهَا وَاتَّبِعُون هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾
62. And let not assuredly repel you ^b the Satan; verily he (<i>is</i>) for you ^b a foe ⁵¹⁸⁰ manifest.	وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾
63. And <i>lamma</i> (when/whence) came <i>Esa</i> (Jesus) by the evidences-she ^v [he] said: <i>qad</i> (already and affirmatively) I came (to) you ^b by the <i>hekma'tey</i> ⁵¹⁸¹ (<i>wisdom</i>) ⁵¹⁸² and to [I] manifest for you ^b some (of) which ^x you ^z differ in it ^x ; so <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me] ⁵¹⁸³ .	وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٣﴾
64. Verily Allah, He (<i>is</i>) my Lord and your ⁿ Lord; so let-you ^z worship Him; this (<i>is</i>) <i>Sseratton</i> (road/way) straight.	إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾
65. So differed, the parties, of among them; so <i>waylon</i> (lengthy: woe/bane/valley in Hell) for whom ^t <i>dbalamo</i> ⁵¹⁸⁴ (<i>they^z wronged</i>) of a painful torment day.	فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْبَاسِ ﴿٦٥﴾
66. Do they ^z wait except The Hour ^w that [<i>ir</i> ^w] <i>ta'ateyahom</i> ^w (approaches/comes-to them) ^w suddenly ^w while they not perceive.	هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾
67. The <i>akhella</i> ⁵¹⁸⁵ (ultimate-faithful-friends) then-day some (of) them for some (are) foe ⁵¹⁸⁶ , except the <i>muttaqeena</i> ^x (<i>they who reverentially guard against Allah's displeasure</i>).	الْأَخْلَاءِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

⁵¹⁷⁵ The word "abdon" = "slave," the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans!* See the *Lexicon* attached to this *Translation* for an elaboration!

⁵¹⁷⁶ The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) *did the most desirable and delighting deed*, (4) *was bounteous in giving*, and (5) *granted*! There is no English word to express all the various ideas denoted by "أنعم" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

⁵¹⁷⁷ The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See *إمغني اللبيب، ابن هشام*!

⁵¹⁷⁸ Qur'an commentators *differ* as to the pronoun "هـ" in "إنه" Some say it refers to *Isa* (Jesus) and his *return* to Earth expressing definitive *knowledge* regarding the *nigh* of the Hour! And others say it refers to the *Qur'an* as containing knowledge with respect to the Hour and the *end* of Time! In fact some read the word "لعلّم" as "لعلّم" meaning a "sign, or a mark" of the *nearness* of The Hour of Resurrection! See *القرطبي*!

⁵¹⁷⁹ The letter "ن" in "فاتبعون" by Arabic (*linguistic*) Rule, is called "نون الوقاية أو العمد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "أي" The speaker's pronoun "ي" in "فاتبعون" is *omitted*, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

⁵¹⁸⁰ The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "multitudinous foe," see *الهادي واللسان*!

⁵¹⁸¹ The English word "wisdom," *inextricably* linked to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "hekma!" See footnote # 192 of earlier, or the *Lexicon* attached to this *Translation*, for an exposition of the word "hekma!"

⁵¹⁸² *Ibid*!

⁵¹⁸³ See footnote 5136 above only here regarding *أطيعون*!

⁵¹⁸⁴ The word "ظالم" = "ظالم، فاعل الظلم،" and "ظلم" = "wronged!"

68. O, [My] ⁵¹⁸⁷ <i>eba'de</i> (worshippers/submitters/slaves): neither fear (is) on you ^b today and nor you ^f sadden.	يَعْبَادُ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٥٨﴾
69. Who ^f believed they ^z by Our <i>Aya'te</i> ^w (messages/signs/proofs) and they ^z [were] Muslims.	الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٥٩﴾
70. Let enter you ^z the Paradise ^w you ^f and your ⁿ spouses (wives) ⁵¹⁸⁸ <i>tobbaroona</i> ⁵¹⁸⁹ (you ^z are to be extended hospitality and delight/high honors/and the most pleasing sounds-all with apparent indications).	ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تَحْبِرُونَ ﴿٦٠﴾
71. (To be) circumambulated on them by platters of gold and goblets ^x ; and in it ^w what wish it ^x the selves ^w and delectate ^w the eyes ^w ; and you ^f (are) in it ^w immortals ^x .	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٦١﴾
72. And <i>telka</i> ^w (she-that-afar-it ^w /it ^w) (is) the Paradise ^w which ^{u5190} you ^z (had been) bequeathed it ^w by what you ^c were working.	وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٢﴾
73. For you ^b in it ^w a multitudinous ^w fruit ^{w5191} from it ^w you ^z eat.	لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٦٣﴾
74. Verily the criminals (are) in Hell's ^w torment immortals they ^z .	إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٦٤﴾
75. Not (to be) abated a'n (off) them and they (are) in it ^x <i>mublesoonax</i> (ones that are nonplused).	لَا يُفْتَرَعْنَ عَنْهُمْ فِيهِ مُبْلِسُونَ ﴿٦٥﴾
76. And not We wronged ⁵¹⁹² them; [and,] but they were the <i>dha'lemeena</i> ⁵¹⁹³ (injustice-doers).	وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ الظَّالِمِينَ ﴿٦٦﴾
77. And they ^z called: O, <i>Maliko</i> ⁵¹⁹⁴ (Custodian Angel of Hell) let judge/finish ⁵¹⁹⁵ on/over us your ^t Lord; said [be]: verily you ^b (are) <i>ma'kethona</i> (stayers/remainers).	وَنَادَوْا بِمَمْلَكَ لِيَقْضَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مِكْثُونَ ﴿٦٧﴾
78. <i>Laqad</i> (verily, already and affirmatively) We came (to) you ^b by the right ^x ; [and,] but most (of) you ^b for the right ^x (are) dislikers ^x .	لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٦٨﴾
79. Or they ^z determined/sanctioned a matter; so verily We (are) determiners/sanctioners.	أَمْ أَبْرَأُوا أَمْراً فَإِنَّا مُبْرِمُونَ ﴿٦٩﴾

⁵¹⁸⁵ The word “أَخْلَاءُ” is “ultimate-faithful-friends,” i.e. friends without any “خلل” = defect! English as well as Arabic-English dictionaries almost all do not have an entry for “إخلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect! Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur'an. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “akbella” as “ultimate faithful friends!”

⁵¹⁸⁶ See footnote 5137 above regarding “إعدو”

⁵¹⁸⁷ The speaker's pronoun “ي” in “عباد” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

⁵¹⁸⁸ The word “زوج” in “أزواجكم” is the singular of “أزواج” = husband or wives! Hence, “زوج” = he is “زوج” = husband, and she is “زوجة” and “زوجة” = wife! See اللسان! The addressees here are the men!

⁵¹⁸⁹ The word “تَحْبِرُونَ” has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds! See التفسير الطبري والياح

⁵¹⁹⁰ The word “Paradise^w” is a feminine gender in Arabic, so its reference pronoun must be feminized, hence w!

⁵¹⁹¹ The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by w!

⁵¹⁹² See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger!”

⁵¹⁹³ The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

⁵¹⁹⁴ The Custodian Angel of the Hellfire! See commentary of القرطبي!

⁵¹⁹⁵ That is: let your Lord deprive us of life, better than the torment being inflicted upon them!

80. Or they ^z reckon/assume (<i>that</i>) surely We hear not their secret and their <i>najwa</i> (private-counsel) ^w ; <i>bala</i> ⁵¹⁹⁶ (certainly- not); and Our messengers ^x <i>laday</i> ⁵¹⁹⁷ (<i>directly and possessively are by</i>) them they ^z write.	أَمْ تَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾
81. Let-say [<i>you</i> ^s]: <i>en(if)</i> [was] for <i>Ar-Rahma'ne</i> a son, then verily I am the worshippers' first.	قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبْدِينَ ﴿٨١﴾
82. <i>Subhana</i> ⁵¹⁹⁸ (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i>) Lord (of) the Heavens ^w and the Earth ^w ; the <i>Arshe's</i> ⁵¹⁹⁹ (<i>Throne of Kingship</i>) Lord <i>a'n</i> (off) what describe they ^z .	سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾
83. So leave them wade and play, until <i>youlaqo</i> (<i>they^z encounter/meet</i>) their day which ^x they ^z (<i>are</i>) (<i>being</i>) promised.	فَذَرَهُمْ مَخُوضًا وَيَلْعَبُوا حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾
84. And He Who (<i>is</i>) in the Heaven ^w an <i>Elahon</i> (<i>a Deity</i>) and in the Earth ^w an <i>Elahon</i> ; and He (<i>is</i>) The <i>Hakeemo</i> ⁵²⁰⁰ (<i>infinite bekma</i> ⁵²⁰¹ Possessor), The Omniscient.	وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾
85. <i>Tabaraka</i> ⁵²⁰² ([He] firmly bestows as [He] accepts multitudinous goodness and worthiness) Who for Him (<i>is</i>) the Heavens ^w and the Earth's ^w proprietorship and what (<i>is</i>) between them both; and <i>endabo</i> (<i>by His munificence/ by His Rule</i>) The Hour's ^w knowledge ^x ; and to Him (<i>are to be</i>) returned you ^z .	وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾
86. And not possess who ^t they ^z invoke of lesser than-/without Him the intercession ^w except whomever [<i>be</i>]witnessed by the right while they know.	وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾
87. And <i>la'en</i> (<i>indeed if</i>) you ^g asked them: Who ^a created them; surely assuredly ⁵²⁰³ say they ^z : Allah; then where-from ⁵²⁰⁴ <i>yo'afakoona</i> ⁵²⁰⁵ (<i>they^z: are off-right dissuaded/ are dissuaded speciously</i>).	وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾

⁵¹⁹⁶ The word "*bala*"= "certainly-not" is absolutely not synonymous to "yes"="نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

⁵¹⁹⁷ The word "*لدى*" in "*لديهم*" from "*لدى*" is closer than "*عند*" as you can say: "*عندي مال و المال ليس بقبضتك الآن*," thus, "*لدى*" which closer spatially and more specific! So, "*directly and possessively are by*" (them) seems to indicate such closeness! See *اللسان*!

⁵¹⁹⁸ The word "*subhana*"= "*سبحان*" has no English equivalent! Wherever this word, or its grammatical inflections (such as "*سبحانك*" or "*سبحانه*") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "*subhana*"= "*سبحان*" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

⁵¹⁹⁹ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word!

⁵²⁰⁰ See the *Lexicon* attached to this Translation for an exposition on the words "*الحكيم*" and "*إحكيم*"

⁵²⁰¹ See the *Lexicon* attached to this Translation for "*bekma*"

⁵²⁰² See the *Lexicon* attached to this Translation for this important word "*تبارك*" In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!

⁵²⁰³ The "*ل*" in "*ليقولن*" is a *juratory* "*ل*"= "*القسم*" amounting to= "*التأكيد*," i.e. affirmation, expressed here by "*assuredly*"!

⁵²⁰⁴ The word "*أنى*" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁵²⁰⁵ The word "*يؤفكون*" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!

88. And his say^{x5206}: O, my Lord; verily those (are) **وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ**
 people not believing.
89. So let-pardon [you^s] a'n (regarding) them and let-say **فَاَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ**
 [you^s]: peace; so will know they^z. **فَسَوْفَ يَعْلَمُونَ**

⁵²⁰⁶ The word “قِيلَهُ” is made up of “قِيلَ” and the pronoun “هُ” belongs to the Messenger!